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THE TAHRIK-I-JADID

MONTHLY

RABWAH, W. PAKISTAN

JOURNAL OF THE

Tahrik-i-Jadid Anjuman Ahmadiyya (Pakistan)

Editor: **NASEEM SAIFI**

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Vol. 3 | September 1967, Jamadi-ul-Awwal, 1387 | No. 9

یورپ میں بن گیا ہے اک اور گھر خدا کا

مسجد نصرت جہاں کوپن ہیگن

Masjid Nusrat Jahan Copen Hagen. Lajna Imaullah has the credit of financing the erection of this beautiful Mosque

The Holy Quran

With English Translation

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(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

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بسم الله الرحمن الرحيم

THE Tahrik-i-Jadid

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Another Mosque for Europe

The Nusrat Jahan Mosque, Copen Hagen, Denmark was formally declared open by Hazrat Khalifatul Masih III on the 21st of July, 1967. The function was greatly attended by the peoples of various faiths and different walks of life. Simple but imposing ceremony was given wide publicity through newspaper, Radio and Television. Hazrat Khalifatul Masih's speech was brief but most impressive. The text is reproduced below :

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Hazrat Khalifa-tul-Masih's Speech on the Inauguration of the New Mosque at Copenhagen.

It is indeed a very happy, auspicious and sacred occasion for us. Through the grace of God, the ladies belonging to the Ahmadiyya Community contributed to build this mosque in this beautiful land and the metropolis of the very polite people of Denmrak. In response to this divine grace, our hearts are full of divine praise. We are also obliged to the great people of this land for their kind and willing co-operation and their moral support to remove the obstacles in the building of this mosque. Alhamdo lillah-Thank God, this small, little mosque is ready. I declare it open in the name of God and with full confidence and trust in Him that He shall fulfil the purpose for which this mosque has been built.

The Holy Qur'an emphatically lays down that the mosque which is the house of God belongs to no human being and that all places of worship belong to Allah. Man simply performs the functions of a mere custodian. Therefore, it is that the doors of the Islamic mosques are open to all such individuals or religious communities as like to worship the one and the only God. It is however, quite clear that no god except God is permitted to be worshipped in a mosque. This restriction is reasonable and no legitimate objection can be raised against it. Therefore, the idols and images which people worship are not allowed to be brought to the mosque but any one who wants to come and worship the one and only God with sincerity and without intention to create mischief, he or she is permitted to come and worship freely. Allah gives this permission and orders us not to stand in his or her way. This would be clear from the practice and tradition of the Holy Prophet—on him be peace, which I quote :

When the Jews of Khyber and the Christians of Najran came under the suzerainty of the Muslim Government, the Holy Prophet of Islam gave them complete freedom of belief and

action. It has been reliably reported that when the Christians of Najran came to Medina, the Holy Prophet—on whom be peace, permitted them to perform in the Prophet's own mosque the rites of worship in their own way. When some companions of the Holy Prophet objected to this, the Holy Prophet reprimanded them. Therefore, the Christians turned their faces to the East and performed the obligations of prayer in their own way.

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The Holy Qur'an clearly states that:

و ان المساجد لله فلا تدعوا مع الله احدا . و انه لما قام
عبدالله يدعوه كادوا يكونون عليه لبدا . قل انما ادعوا ربى
و لا اشرك به احدا . (۲۱-۱۹)

It also states in this verse that those who lack tolerance and are ignorant of the teachings of Qur'an in this regard "Crowd upon the servant of God and try to almost suffocate him" in utter humility and lowliness, in order to symbolise and reflect the attributes in his own person he surrenders all his desires and urges and relationships to the will of his Lord. In answer to this oppression he gives the answer and says: I offer my prayers only to my creator and sustainer, the Lord God of us all and I also pray that He may guide you to His path.

This mosque has been built on five pillars which symbolise the five cardinal and basic principles of Islam. They are:

One: Tawhid—which means to worship the one and only God and demands that we bear testimony through our practice and profession that there is no God but Allah and that we all disown the false gods like power, wealth, glory and self-love and dethrone all idols like jealosy, malice, display and breach of trust.

Two: The second cardinal principle of Islam is *Salat* Islam prescribes that we pray five times daily and as far as possible in congregation. What is prayer? It is submission made to God with great aching of the heart with a view to obtaining pure communion and true attachment to Allah. It is not the mere utterance of a few words. This utterance is accompanied by the 'burning of the heart' and the profound conviction that God listens to and accepts our humble supplication.

The third basic principle of Islam is Fasting. This also includes prayer. Fasting affects the body and prayer influences the soul. Prayey melts the hearts and creates the yearning for God. Fasting fulfils the twin purpose of discharging our duties to God and our duties to man. Hunger and voluntary denial of food and drink brings home to us the existence of poverty

and hunger. This makes us realise our duty to man and serves as a reminder that it is our duty to fight hunger wherever it exists.

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The fourth cardinal principle is *Zakat*. This word is derived from تزکیۃ which means purifying one's wealth. One earns one's livelihood lawfully and then spends it in the way of God and cleans his income. Zakat does not merely mean paying at the rate of the prescribed percentage. It alro means that the poor also legally share our income and that our income is not only ours but also theirs.

The fifth cardinal principle is *Hajj* or the ceremony of *Hajj*. This is a form of worship in which the pilgrim "Cuts himself off from all worldly passions and completely engages himself in the love of God". This ceremony teaches us our collective duties as members of the great brotherhood of man and pointedly brings home to us our collective responsibilities and problems and that we are not only individuals and members of limited groups but also members of the vast human group and have obligations to this group.

In the end, I humbly pray to God and request you all to join me in this prayer :

O God, listen to this humble prayer of mine. The Ahmadi women, young and old, have offered this financial sacrifice out of love and devotion for You and have built a house for You in this part of the world, in order to establish the glory and majesty and unity of Your person in this land.

O our beloved and dear Lord condescend to accept this humble offering and reveal the majesty of Your face through the flashes of Your power and might and the heavenly signs of Your deep love for mankind.

O God, listen to our cries and our appeal for mercy which we make for all mankind. You know the innermost secrets of our hearts. Nothing is hidden from You. You know we want no glory or greatness for our sake. We want to establish Your greatness and glory. We want no reward for ourselves. The reward we seek is that Your creatures learn to recognise You and take refuge in Your protection from Your wrath which is about to descend on the world and which You foretold to the Promised Messiah and founder of this movement more than sixty years ago.

O God, create the conditions and the climate which can save these creatures of Yours from the atomic and nuclear destruction whose shadows are already looming large on the horizon. O God, grant us the strength to be Your devoted and true Muslims and your humble believers. O God, grant that our

children and our coming generations inherit Islam and be Your righteous servants and give us the opportunity to offer prayer which You accept; and visit our hearts with Your full grace and mercy and forgiveness.

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O God, bless this mosque and make it a house and centre of pure and undefiled worship and selfless service. May all those who are connected with this mosque be able to serve all mankind, be sympathetic to all, well wishers of all, and should have brotherly and transparently sincere relationship with all. May they cause no pain or harm to anyone, neither at their hands nor through their tongues nor in any other conceivable way. Let darkness vanish from their hearts and let the world be illuminated through the light which they radiate.

O our Master and Sustainer! Make this house of Yours the house of peace and security. Let its members dispel all clouds of misunderstanding and mischief from this world and let man once again become brother to man; and let all mankind assemble under the pleasant shade of Your protection and let Your light shine in all hearts and let all hearts be filled with the love of Your beloved, the greatest benefactor of mankind, the Master Prophet Muhammad—on whom be Your peace and blessings.

O Master and Sustainer! We are weak but You are strong and are the source of all power and strength. O God, the master of both the worlds, disclose Your face and show us the miracle of Your might and bless our humble efforts so that we are able to realise the purpose You have Yourself set for us.

Hazrat's Safe Return to Rabwah

The 24th of August 1967 was a great day in the history of Ahmadiyyat. For, it was on that day that Hazrat Amirul Momineen Khalifatul Masih III returned from his historical European tour A large number of his followers greeted him and had the honour of a handshake with him on quite a number of Railway Stations from Karachi to Rabwah and this scene everywhere was most exciting. However, Rabwah's excitement was at its highest.

Hazrat Sahib during his tour visited Frankfurt, Zurich, Hague, Hamburg, Copen Hagen, London Southall and Glasgow. At Copen Hagen he formally declared the Nusrat Jahan Mosque open. At all other places he met a large number of members of the Community as well as other friends of the Missions.

We most heartily welcome our beloved spiritual leader back in our midst.

Khutbas in Europe

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On the 28th of July, Hazrat Khalifa tul Masih led the Friday Prayer at the Fazl Mosque, London. In his sermon he drew the attention of the members of the Jamaat living in the United Kingdom that their responsibilities were great. He said that the Promised Messiah had claimed to be a fortress which was very secure and which could give protection to every one who entered it. But none could enter it without knowing the Holy Quran and without acting upon the commandments of this Holy Book.

The mosque was packed to the full and a large number of people had to sit outside the mosque. The members of of the Community had arrived from far off places to offer their Friday prayer behind their beloved Imam.

In his Friday Sermon on the 4th of August, 1967 (at Windermere, Lake District) Hazrat Amirul Momineen Khalifatul Masih III narrated one of his visions and drew the attention of the members of the Jamaat to the fact that though the task assigned to the Community was very great and the Community so weak, if we looked forward towards our God He would miraculously send the help and the angels would descend and devastating signs would make the people think of Islam and thus our desire that the people should join Islam would be fulfilled. The promise that had been given to the Holy Prophet, peace and blessings of God be upon him, that such circumstances will be created for the spread and dominance of Islam that none would be able to stand them or bring the like of them, will be fulfilled. On us therefore rests the responsibility of praying to God; prayer is the only weapon that we have and our own plans will also materialise only if they are coupled with prayers. It is only prayer that can bring victory to us.

As for his vision he said that he saw that some people were standing at a certain place. One of them whose name is Khalid says that I should give a name; I don't really know whether he is asking for a name of a child, or some elderly person or he wishes to change his own name. On this, I said, I should like to call him Tariq. Then I told him that Tariq was not only a name but a prayer also and we should offer this prayer much. I was made to understand that Tariq is the one who comes by night and it is the angels who descend at night. The Promised Messiah has likened the resurgence of Islam with the Dawn and Tariq also means a bright star and the star that shows itself early in the morning and the emergence of this star is the indication of the night having passed and the nearness of the time of sunrise. Thus the vision means that the Western people who call themselves civilised but are actually most uncivilized and leading a dirty life and do not seem to be paying any attention to the message of Islam, it is quite possible through prayer they may divert their attention towards God.

Rabwah Diary

Independence Day

It was on the 14th of August 1947 that Pakistan came into existence and thus the Muslims of this vast area broke the shackles of the foreign rule and also freed themselves from the Hindu congress which was bent upon keeping the Muslims under their thumb.

The 14th of August this year was

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Notes & Comments

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Ahmadis in U.K. Confer

The 4th Annual Conference of the Ahmadiyya Jamaats in the United Kingdom was held on the 30th of July 1967. The Conference had the unique opportunity of being addressed by Hazrat Khalifatul Masih III.

His Hazrat in his address drew the attention of the members of the Jamaat to their responsibilities in relation to those of his own as the Spiritual Head of the Community.

He referred to the election of the third Khalifa (himself) and said that it was nothing less than a great miracle shown by God. He also narrated the change that had come upon him after the election. One of the special things that he mentioned was the love that God had created in his heart for each and every member of the Community in particular and the rest of the world in general. He told them how he was devoting his prayers for the Jamaat and with how great a fervour he was asking God to accept his prayers in respect of the Jamaat.

He also very graciously mentioned the love that God had created for him in the hearts of his followers.

Lajna Imaullah

Hazrat Sayyeda Ummi Matin, the President of the Lajna Imaullah (Central) in a note published in the Daily Alfazl, has asked the members of the Lajna to donate generously towards the funds being collected for the Nusrat Jahan Mosque. 'We had promised to collect five hundred thousand pounds and one fifth of it is still outstandiug" she said.

It goes to the credit of the women members of the Ahmadiyya Community all over the world, that they have contributed for the building of three mosques in Europe, so far. A great achievement indeed—and one that has never been equalled by any other Community in the world.

The Lajna Imaullah observed the Tahrik-i-Jadid Week starting from the 8th of August. Every possible arrangement was made to collect more promises and also funds in cash for the Tahrik-i-Jadid. Special efforts were made to obtain promises from such members of the Lajna who have not so far joined this blessed scheme. Hazrat Sayyeda Ummi Matin in an appeal to the members of the Lajna said (as published in the Daily Alfazl) that it was quite a wrong notion that had prevailed among the women that since their husbands had contributed towards the Tahrik-i-Jadid it was not necessary for them to do so. Since everybody was to get the reward for his or her own good deeds, it was essential that women should not be left behind.

Khuddam and Tahrik-i-Jadid

The members of the Khuddamul Ahmadiyya also observed the Tahrik-i-Jadid. They chose the first week of the month. The officials concerned were told that they should make necessary arrangements to send out the Khuddam in groups to all the Ahmadiyya houses to find out if still there was someone who had not made a promise towards this Fund. The results of the individual as well as collective efforts were to be sent to the Centre immediately after the week came to an end.

Yogis Nailed to Crosses

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The Sydney Morning Heraed of July 1967 published the following interesting news item. It throws light on the crucifixion of Jesus christ.

Montreal, Friday.—A Yoga teacher, Patrick Benichou, 28, and his wife, Mariza, 26, had themselves nailed to cross last weekend to demonstrate, they said, the power of Yoga.

And yesterday they were on hand as usual at their display booth at Canada's Expo 67—apparently none the worse for the time they spent nailed to the crosses.

Mr. Benichou remained on the cross 30 hours, his wife for 24 hours.

Mr. Benichou, of Hindu-Israeli parentage, was nailed through one hand and a foot to the structure. His wife was nailed through both her hands.

Each cross was equipped with bicycle-like seats, which helped support the couple.

There were also supports for their outstretched arms, and stands for their feet.

Mr. Benichou experienced some swelling of his foot, while his wife suffered some bleeding, but neither seemed to suffer any serious effects.

Yoga is a mystical system which seeks to liberate the individual from what it considers to be the illusory world of phenomena.

Mastery of Yoga's techniques is credited by practitioners with making possible formidable physical feats, such as difficult postures.

Mr. Benichou, who said he directs, a number of Yoga institutes in Canada and France, presented his demonstration as an example of the degree of physical trial which a Yogi can endure.

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the 20th anniversary of the independence of Pakistan and it was celebrated throughout the length and breadth of the country with zeal and fervour.

Well attended meetings were held and the audience everywhere reminded of the sacrifices that had gone into the making of Pakistan and the great responsibilities that rested on the shoulders of every Pakistani—male as well as female.

At Rabwah the meeting was held at the Masjid Mubarak under the chairmanship of Maulana Abul Ata. Ch. Zahur Ahmad, Ch. Abdus Salam Akhtar and Maulvi Dost Mohammad spoke on various topics connected with the occasion.

Some poems dealing with the theme of the day were also recited by the Ahmadi poets. The meeting was brought to a close with a prayer that God may always add to the prosperity and glory of the country.

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Manager
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